

## 1 Samuel 10:7-27 - Thursday, December 12<sup>th</sup>, 2013

- Last week we saw the anointing of Saul and prophesying to Saul, that the Holy Spirit would come upon him and turn him into another man.
- This because, Samuel knows Saul needs confirming that comes vis-à-vis prophesying, and empowering that comes vis-à-vis the anointing.
- The take away is that God always packages His calling, with his enabling, such that Holy Spirit empowers us to do, what He calls us to do.

(7) And let it be, when these signs come to you, *that* you do as the occasion demands; for God *is* with you. (8) You shall go down before me to Gilgal; and surely I will come down to you to offer burnt offerings *and* make sacrifices of peace offerings. Seven days you shall wait, till I come to you and show you what you should do." (9) So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day.

- Here Samuel is confirming for Saul, in his reassuring of Saul, that these signs coming to pass is the evidence that God is indeed with him.
- In addition to the confirmation that God is with him Saul is to wait seven days, which was to evidence that he was in submission to the Lord.
- It's for this reason, as we'll see at the end of Saul's life, his refusal to wait for Samuel will be that which leads to the end of his rule as king.

(10) When they came there to the hill, there was a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them. (11) And it happened, when all who knew him formerly saw that he indeed prophesied among the prophets, that the people said to one another, "What *is* this *that* has come upon the son of Kish? *Is* Saul also among the prophets?" (12) Then a man from there answered and said, "But who *is* their father?" Therefore it became a proverb: "*Is* Saul also among the prophets?" (13) And when he had finished prophesying, he went to the high place.

- This is interesting for a number of reasons not the least of which is the astonishment of those who knew Saul before hear him prophesying.
- So too is this true for us, when those who knew us before are astonished when they see us and hear us after we're born again Christians.
- They become perplexed at how different we are when we speak the Word, as a prophetic word fitly spoken, because we never did before.

- Saul's prophesying came by way of the inspiration of the Holy Spirit, and as such was not for future predictions, but for present edification.

1 Corinthians 14:3 NIV But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.

(14) Then Saul's uncle said to him and his servant, "Where did you go?" So he said, "To look for the donkeys. When we saw that *they were* nowhere *to be found*, we went to Samuel." (15) And Saul's uncle said, "Tell me, please, what Samuel said to you." (16) So Saul said to his uncle, "He told us plainly that the donkeys had been found." But about the matter of the kingdom, he did not tell him what Samuel had said.

- These verses beg the question of why Saul did not tell his uncle what Samuel had said, or for that matter, that Samuel had anointed him.
- Couple of thoughts, the first of which is that Saul may have wisely wanted to wait on the Lord to reveal that he had been anointed as king.
- In other words, for him to tell his uncle, I'm now the king, without there being any outward evidence coming from the Lord, he would doubt.

- A second thought, which is certainly less spiritual, is that he, like many new believers after coming to Christ, is afraid to tell others about it.
- Another thought, as one commentator suggest, is that Saul was pondering all that had happened in his heart between the Lord and himself.
- Whatever the reason, each of them has a personal application to our lives today, such that we wisely wait and ponder, or fear and cower.

(17) Then Samuel called the people together to the LORD at Mizpah, (18) and said to the children of Israel, "Thus says the LORD God of Israel: 'I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians *and* from the hand of all kingdoms and from those who oppressed you.' (19) But you have today rejected your God, who Himself saved you from all your adversities and your tribulations; and you have said to Him, 'No, set a king over us!' Now therefore, present yourselves before the LORD by your tribes and by your clans."

- Indulge me for just a moment because I can't get over how Saul must have both thought and felt about his become the king over all Israel.
- Let me explain, I wonder if it bothered him that he was anointed as Israel's king, only because God Himself was rejected as Israel's King.
- If I'm Saul, I'm thinking to myself that I've got some omnipotent, omniscient and omnipresent shoes to fill replacing God Himself as the king.

- I'll take it a step further and suggest that this may have very well been the reason for Saul's insecurity and uncertainty concerning all this.
- In all fairness, Saul, as we just saw in the verses prior, may have been wanting to wait for the Lord to sort of deputize and authorize him.
- In other words, though the Israelites had rejected God as their King, God had anointed and accepted Saul to be the Israelites king instead.

- Be that as it may, I am of the belief that this accepting of Saul, was more of an indictment on the Israelites than it would ever be on Saul.
- Here's why, Saul is not himself choosing to replace God as their king, rather, God is Himself choosing Saul to replace Him as their king.
- The point being is, sometimes, God will appoint a ruler over the people as a judgment upon the people who of their own volition reject Him.

Charles Spurgeon - "This is only one form of a common evil among the Lord's people; they cannot walk by faith pure and simple, but want some intermediate arm to lean upon; they are not spiritual enough to rest content with the invisible God. Providence is not enough for many, they must have visible treasure; neither are they satisfied with the Lord's aid, but cry out for an arm of flesh. To such, the Lord often sends that which they seek for, and it becomes a plague to them, just as Saul became rather a curse to Israel than a blessing. When we pray we ought ever to say, 'Not as I will, but as thou wilt,' lest the Lord should answer us in anger, and give us the desire of our hearts to be a solemn chastisement for our presumption."

(20) And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was chosen. (21) When he had caused the tribe of Benjamin to come near by their families, the family of Matri was chosen. And Saul the son of Kish was chosen. But when they sought him, he could not be found.

- You'll forgive me for being too hard on Saul here but it seems to me that he's so insecure that when God appoints him publically, he hides.
- You'll also forgive me for seeing the humor in this, but it seems that Saul somehow thinks that he can run and hide from God's call on him.
- We need look no further than to Jonah to realize the utter futility in thinking that if we run and hide from God's call, that He will find another.

- Actually, I believe this was the "why" behind the "what," with Jonah then, and Saul now, in that God would choose someone less reluctant.
- And, the reason they, and we like them, can be so reluctant when it comes to God choosing and using us is, we don't think we're qualified.
- The problem with this way of thinking is that God will choose to use the foolish things of this world in order that He might confound the wise.

1 Corinthians 1:26-29 NIV (26) Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. (27) But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. (28) He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, (29) so that no one may boast before him.

- If the truth be made known, this is God's M.O., if you will, such that we see it throughout the pages of Holy writ, with those whom He calls.
- I think of Moses, and his reluctance, when God calls him to go back to Pharaoh, in order that he would lead the Israelites up out of Egypt.
- Though with Moses it was humility, and with Saul it was insecurity, God still called them in spite of them, because it was not about them.

Exodus 3:10-12 NKJV Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt." (11) But Moses said to God, "Who *am* I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" (12) So He said, "I will certainly be with you. And this *shall be* a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain."

- Notice how instead of Moses saying; "here am I," he's asking; "who am I." Instead of; "here I am to save the day," it's; "who am I, no way!"
- Unbeknownst to Moses he is now useable to the Lord, because he has come to nothing, and now the Lord, through him, can do anything.

Charles Spurgeon - "The more fit a man is for God's work, the lower is his esteem of himself."

Exodus 3:13-14 NKJV Then Moses said to God, "Indeed, *when* I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What *is* His name?' what shall I say to them?" (14) And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' "

- I find it interesting that God doesn't actually answer Moses' question of "Who am I?" and here's why, it's not who am I, it's who is the I Am.
- In other words, it's the other way around, which is why God tells Moses He will be with him, and to give him a sign so he knows for certain.

- What I also find interesting is that, what Moses is concerned about, will never comes to pass. No one ever asks him what God's name is.
- They will however, question whether or not God is with Moses, and if He's using Moses to deliver them out of the hands of the Egyptians.

- This is why God's answer may have been a little puzzling when He says; "I AM WHO I AM." It's as if He's saying; "I just Am, that's Who!
- In other words, God is simply saying He is because there never was a time that He wasn't, and there will never be a time when He isn't.
- And, in so doing God is saying; "I AM," all you need. Whatever you have need of, "I AM" that for you; will be that for you. I AM all you need.

Am I worried?	I AM ...JEHOVAH-Shalom	the LORD our Peace
Am I wandering?	I AM ...JEHOVAH-Raha	the LORD our Shepherd
Am I lacking?	I AM ...JEHOVAH-Jireh	the LORD our Provider
Am I defeated?	I AM ...JEHOVAH-Nissi	the LORD our Victor
Am I guilt ridden?	I AM ...JEHOVAH-Tsidkenu	the LORD our Righteousness
Am I sick?	I AM ...JEHOVAH-Rapha	the LORD our Healer
Am I helpless?	I AM ...JEHOVAH-Shammah	the LORD our Present Help

- As one commentator noted; this was clearly Jesus Himself who was speaking from the burning bush referring to Himself as the; "I AM."

John 8:58 NIV "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

(22) Therefore they inquired of the LORD further, "Has the man come here yet?" And the LORD answered, "There he is, hidden among the equipment." (23) So they ran and brought him from there; and when he stood among the people, he was taller than any of the people from his shoulders upward. (24) And Samuel said to all the people, "Do you see him whom the LORD has chosen, that *there is* no one like him among all the people?" So all the people shouted and said, "Long live the king!" (25) Then Samuel explained to the people the behavior of royalty, and wrote *it* in a book and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house. (26) And Saul also went home to Gibeah; and valiant *men* went with him, whose hearts God had touched. (27) But some rebels said, "How can this man save us?" So they despised him, and brought him no presents. But he held his peace.

- It's this last verse that I'll bring tonight's Bible study to a close on because it speaks to the matter of what we're to do when we're despised.
- Actually, there are two very practical and applicable truths woven into the fabric of the narrative, the first of which is to let God defend you.
- As one aptly said, "if you defend yourself, God will let you so take care of your character and God will take care to defend your reputation."

Charles Spurgeon - "This was a very sensible course of action. The man who can be quiet will defeat his enemies. Be not hasty to defend yourself, or answer slanderous tongues. Stand still, and see the salvation of God." Actually, Spurgeon didn't just preach this he practiced this. It's evidenced in this true story that's told of both he and his wife, "Charles Spurgeon and his wife would sell, but refuse to give away, the eggs their chickens laid. Even close relatives were told, "You may have them if you pay for them." As a result some people labeled the Spurgeon's greedy and grasping. They accepted the criticisms without defending themselves, and only after Mrs. Spurgeon died was the full story revealed. All the profits from the sale of eggs went to support two elderly widows. Because the Spurgeon's were unwilling to let their left hand know what the right hand was doing (Matthew 6:3), they endured the attacks in silence."

F.B. Meyer - "The Hebrew, as suggested by the margin, is still more striking. 'He was as though he had been deaf' - he pretended not to hear. He did hear; every word had struck deep into his soul, but he made as though he were deaf. It is a great power when a man can act as though he were deaf to slander, deaf to detraction, deaf to unkind and uncharitable speeches, and treat them as though they had not been spoken, turning from man to God, leaving with God his vindication, believing God that sooner or later will give him a chance . . . of vindicating the true prowess and temper of his soul."

- The second applicable truth is that we need to realize that it's impossible to please everybody, so do yourself a favor and just quit trying to.

Charles Spurgeon - "No man may hope to please everybody. The man whom God Himself points out, is not the man for disaffected people. Saul was of good family, of noble stature, modest and unassuming, but all these things went for nothing with the malcontents. May none of us ever belong to that evil class of persons, who are always in opposition, always faultfinding, never willing to work with anybody. This is not the mind of Christ, nor the fruit of the Spirit, which is ever peaceable."

- I'll leave you with the story that's told of the father and son who would ride into town with their donkey only to be met with people's criticism.

- There are several versions, one of which is titled, The Man, the Boy, and the Donkey, but I'll my version, which I personally think is better.

(Another Version) The Man the Boy and the Donkey - A man and his son were once going with their donkey to market. As they walked along by his side a countryman passed them and said, "You fools, what is a donkey for but to ride upon?" So the man put the boy on the donkey and they went on their way. But soon they passed a group of men, one of whom said, "See that lazy youngster, he lets his father walk while he rides." So the man ordered his boy to get off, and got on himself. But when they passed two women, one of whom said to the other, "Shame on that lazy lout to let his poor little son trudge along." Well, the man didn't know what to do, but at last he took his boy up before him on the donkey. By this time they had come to the town, and the passersby began to jeer and point at them. The man stopped and asked what they were scoffing at. The men said, "Aren't you ashamed of yourself for overloading that poor donkey of yours -- you and your hulking son?" The man and boy got off and tried to think what to do. They thought and they thought, until at last they cut down a pole, tied the donkey's feet to it, and raised the pole and the donkey to their shoulders. They went along amid the laughter of all who met them until they came to a bridge, when the donkey, getting one of his feet loose, kicked out and caused the boy to drop his end of the pole. In the struggle the donkey fell over the bridge, and his forefeet being tied together, he was drowned. Try to please everyone, and you'll please no one.